

THE LATTER-DAY SAINTS'
MILLENNIAL STAR

ESTABLISHED IN 1840

“Whenever God has called and authorized men to perform a work in any age or dispensation, it has been done by revelations, and not by mere impressions, or by some indefinable internal feelings which leave the mind in uncertainty and doubt.”—ORSON PRATT.

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“BY THEIR FRUITS YE SHALL KNOW THEM”

ELDER ANDREW JENSON

ASSISTANT CHURCH HISTORIAN

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HISTORY repeats itself. As a historian, I have some knowledge of the history of the past. Many things have repeated themselves in the history of the world, both in the hand-dealings of the Lord with His people in mortality, and in other matters pertaining to the nations of the earth.

Christ came in His day, and was persecuted and put to death. Nearly 2000 years have passed away, and the name of Christ is honoured to-day by at least one-third of all the inhabitants of the earth. Churches and cathedrals and all manner of worshipping places, some most costly, have been erected in His honour. But from the standpoint of a Latter-day Saint there was a falling away. Those early Christians did not all remain faithful. Many of them were martyred during the great persecutions that took place, and the rest of them, or a great majority of them, denied the faith. There was transgression of laws and changing of ordinances, and the breaking of the everlasting covenant. So it became necessary, after a dismal, dark night, lasting many centuries, during which there were many Christians upon the earth, to restore again the true Church of Christ.

The question is, did these people who claimed to be Christians, worship along the right line?

Then came a time when an Anglo-Saxon boy, an English-speaking boy, an American by birth, sought His God in prayer. He wanted to know the way to salvation, and, in answer to his supplication, he received great manifestations from on high. He had a glorious vision in which he saw the Father and the Son. In that glorious vision he was told, in answer to his inquiry, that he should join none of the sects of the day, but must wait until some future date, when he might be chosen as an instrument in the

hands of God to usher in a new dispensation—a new Christian dispensation.

Years passed by, and in answer to another prayer—in fact, that boy was a praying boy, as is well attested from the beginning, at least from the time when he first sought God in the woods—an angel came to him and revealed to him that there were certain things that he was not yet prepared to receive, but that the Lord would give him further understanding concerning those things which were necessary to usher in a new dispensation in the Christian era.

Later, he was permitted to see a hill near by where some plates were deposited which contained what is sometimes incorrectly called the Bible of America—the Book of Mormon.

Later on we find that the same boy, in answer to prayer, was visited by John the Baptist, and by Peter, James, and John, and the holy Priesthood was restored to the earth. All this was new, and when the young boy began to tell what he had seen, the people did not believe him; they thought he was a dreamer, they thought he was a schemer—if it were possible for a boy fifteen or sixteen years old to be that. Persecution was heaped upon him. Nevertheless, he persevered. He did that which he was commanded to do.

The Book of Mormon came into existence. The Lord gave commandments to the boy. All this was not in tune with the expectations of the people. The American people of to-day are very fond of referring to their statesmen, their great philosophers, their great engineers, their patriots, their poets, their pioneers. But somehow or other, it has been in the hearts of the people in all parts of the world to reject new revelation, to reject prophets and apostles.

GOD HAS RAISED MANY PROPHETS IN FORMER AGES

The Lord has been in the habit of raising these up in former ages whenever such men were needed, because it was to these men that the Lord revealed His secrets. The prophets were to receive inspiration from the Lord Almighty, as did Moses when he was in the land of Egypt, and travelling in the Sinai wilderness. He received from the Lord revelations which He gave for the guidance of Israel.

And so, one day when the Prophet Joseph Smith began to talk about these things, persecutions arose against him, and not only against him, but also against those who accepted his testimony. One hundred years ago last July we had our first baptism of fire; the Church had its first experience in mob rule. The saints were persecuted because of their religion and because of saying and doing those things that they knew to be true. The world at large could not believe these things, and even intimate friends of the prophet rejected them, and ridiculed and persecuted him.

It is not my intention to recall unpleasant memories of the past, but it is necessary for me to refer to a sample of what was done to a little handful of these Latter-day Saints who in 1833 numbered less than 5,000 souls altogether. Twelve hundred of these were located in Jackson county, Missouri, about thirteen hundred miles west from the place where the Church was organized.

It had been predicted by the Lord that His saints who had

been persecuted in the states of New York, Pennsylvania, and other places, should have the privilege of gathering to a place in a certain part of the United States that the Lord had selected as a gathering place for His saints. something similar to that selected in ancient times, when Father Abraham dwelt in Ur of Chaldea.

There were many idolators, and Abraham's father's household turned away from the true and the living God. Being told to wander to a strange land, he located in the land of Canaan, where the Lord subsequently raised up a posterity to him to become a great and mighty people. Their descendants are with us to this day.

I can only refer to these peculiar influences because they are associated with what I have in mind—history repeats itself. As the early Christians were persecuted and martyred, so were the Christians of our day, who claimed to believe in the same principles in which the early Christians believed, persecuted and martyred. The people of Jackson county, after the saints had made a little settlement there, established a colony right on the frontier—we have always been on the frontier from that time until the present—called a meeting in which they discussed these people who believed in revelation from God.

They could not understand that such a people could be anything but fanatics, a people who believed that in our day God could speak to them. It was all right to believe He spoke to His people in ancient days, but, proud as Americans are to produce great men, they did not have any inclination to believe that the Lord could raise up an Anglo-Saxon prophet, a prophet who could speak the English language, the language of the world; and so they persecuted the boy prophet and his followers, and put him and some of his followers to death.

THE FIRST MOVEMENT OF MOB VIOLENCE

They called a meeting, and in their preliminaries, they took steps to drive the Latter-day Saints from Jackson county, Missouri.

On the 20th of July, 1833, a mob of three or four hundred men surrounded the printing office that the Church had established at Independence, Jackson county, Missouri. This printing office was established a hundred and twenty miles farther west than any other printing office in the United States. This bears out the claim that I have already made, that we were on the frontiers.

These people asked for an agreement from the saints to the effect that they would leave the homes that they had purchased from the United States government. When they refused to do this, the mob broke into the printing office and destroyed the press, threw the type out of the window, and demolished the furniture of the house.

Then they went over to the public square and took the Presiding Bishop of the Church—the first Bishop of the Church—and tarred and feathered him from head to foot, and did the same thing to another young man by the name of Allen. This was the first real persecution of that time. It is acknowledged to this day that Brother Partridge was one man who could not be blamed for anything evil—a man of peace, a man of God, a true Christian;

yet that is the way he was treated. This was the beginning of the destruction of property and the driving of the Latter-day Saints from Jackson county in 1833.

They left Jackson county and crossed the river to Clay county, where they made a second attempt to build a settlement where they might worship God according to the dictates of their own conscience. But there they fared about the same way. In the beginning all was friendly; but a little while later, the saints were compelled to leave Clay county. They spread over other parts of the country. They were invited to go to an uninhabited country, where they settled according to agreement, and there, in what later became Caldwell and Davies counties, our people flocked from different sections of the country, not only from Jackson and Clay counties, but other parts, until there were twelve thousand people there.

They built a town called Far West, which had a population of two thousand families. They located another town called Adam-ondi-Ahman, about twenty-five miles north of Far West, and purchased another town called DeWitt. They had prosperous communities in this place for a while, and yet they were not permitted to live in peace, notwithstanding they had been invited to come there and build a community of their own.

Lilburn W. Boggs, who had been the second man in command in Jackson county, was now the governor of the state, and his prejudice against the Latter-day Saints ran so high that he ordered them either to leave the state of Missouri or be exterminated.

SAINTS WERE PERSECUTED WITHOUT REASON

That is all that I will say in regard to the persecutions of the Saints, excepting to ask the question: why were we persecuted? What had we done? Why didn't General Clark give some reasonable excuse for driving twelve thousand people from the state of Missouri? Why did he not do that instead of advising them to scatter abroad and never organize again with presidents, bishops, etc.? If we had done anything unlawful, would he not have referred to it? When some of us later examined the records of Clay county, Missouri, and Jackson county, Missouri, we did not find the name of a solitary Latter-day Saint on any of the court dockets there, not even to be brought to justice of peace courts for any crime, big or little, that might have been committed in those counties.

The saints were innocent. They were a religious people, and, simmering it down to the bottom, it was their religious tenets that brought about their persecution, as was written by a certain state official in Missouri, who said: "I am satisfied that the peculiarity of the 'Mormon' religion is at the bottom of all the abuse that has been heaped upon them."

We have the Articles of Faith, three of which read as follows:

We believe in the same organization that existed in the Primitive Church, viz.: Apostles, prophets, pastors, teachers, evangelists, etc.

We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.

We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God

We believe in prophets and apostles when they are true prophets and apostles. The prophet Amos said :

Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets.

The wise man, Solomon, speaking of visions, etc., said :

Where there is no vision, the people perish.

When we come to the New Testament we find this recorded in Paul's epistle to the Ephesians :

And he gave some, apostles ; and some, prophets ; and some, evangelists ; and some, pastors and teachers ;

For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ :

Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ :

That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine.

The Latter-day Saints have confidence in apostles in our day, chosen of the Lord. But remember also what Christ said :

Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.

Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles ?

Even so every good tree bringeth forth good fruit ; but a corrupt tree bringeth forth evil fruit.

A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. . . .

Wherefore by their fruits ye shall know them.

“FRUITS” THAT MAY BE EXPECTED

What are the fruits of the Latter-day Saints for the past one hundred years. Paul said to the early Christians :

Follow after charity, and desire spiritual gifts, but rather that ye may prophesy. . . .

But he that prophesieth speaketh unto men to edification, and exhortation, and comfort.

He that speaketh in an unknown tongue edifieth himself ; but he that prophesieth edifieth the church.

Are not those who enjoy the gift of prophecy, prophets ?

Why do the people of the world, I say again, reject prophets and apostles? Even in the days of the righteous kings who ruled Israel, the people were very much in favour of having a Samuel or some other prophet of the Lord to pour oil upon the heads of their kings and anoint them kings of Israel. The prophets in those days were like the prophets in our days ; they commended with Jehovah. When God anciently had prophets upon the earth and people were in distress, they could call upon these prophets, and the prophets would obtain the word of God for them if they were worthy to receive it.

Do you remember how desperate Saul, the fallen king of Israel became after Samuel had gone the way of all flesh, and there were no other prophets at hand? He could receive no answer through the Urim and Thummim, and, in his desperation he sought the witch of Endor, whom he felt must know something of the unseen world. As he could not get the information from God, he sought

it from this other source, and you will remember that he received a message which meant death to him and his government.

We do not understand how it is that anyone can be opposed to that communication which can be established, and has ever been established between heaven and earth, through the prophets and apostles which the Lord has raised up in the different dispensations.

We believe in them, but we do not believe in false prophets. We are somewhat proud to refer to the fruits of "Mormonism." I will venture to say that the time will come when the people of the United States will honour a class of men that are sometimes forgotten at the present time; that the time will come when the little State of Vermont will be proud of having produced the great Anglo-Saxon prophet, Joseph Smith. They will also be proud to know that the little State of Vermont has produced the great pioneer, Brigham Young—a great figure in American history.

They will be proud to know that they have produced other men who have had the inspiration of the Almighty, men who have been blessed of the Lord, and who in times of trials, when the people of God were in distress, inquired of the Lord and received comfort and advice.

The time will come when Great Britain, too, who has contributed so much to the prosperity of the United States, who has sent her sons and daughters over here, will be thankful that she has produced such men as John Taylor, whose blood was mingled with the blood of the martyrs in Carthage jail, in 1844. She will be proud of such men as John R. Winder, Charles W. Penrose, George Teasdale, and James E. Talmage, because these men took a stand for good in this American community, and have assisted in establishing a Christian community in this western land. The time will come when even little Denmark will be proud to have produced an Anthon H. Lund.

MANY LANDS HAVE PRODUCED GREAT MEN

The time will come that our friends in that far-off land of the midnight sun will revere, even more so than they do at the present time, the fact that their little country produced a John A. Widtsoe. The time will come when it is discovered what these men have done for America and the tens of thousands of others who have come from the northern countries, they will praise God that their country has done so much to establish upon the earth true Christianity.

May I, in conclusion, be permitted to summarize and ask: Is it not a fact that the "Mormons" as a God-fearing people have built up a strong Christian community in the great west; where, if they had been a wicked people, they might just as well have established a robbers' roost in these mountains?

Is it not a fact that life and property were never more safe and secure in these valleys of the Rocky Mountains than they were when the provisional government of the State of Deseret held sway here and protected the people against Indians and other dangers?

Is it not a fact that eighty thousand Latter-day Saints crossed the plains and mountains from 1847 to 1869, in about two

hundred well organized and well instructed caravans, they came here to these mountain valleys to make homes as a Christian community, and succeeded; and that while *enroute* they sang songs of Zion and had their religious devotional services repeatedly as Christians?

Is it not a fact, in this connection, that some 3,000 God-fearing men and women crossed the plains with hand-carts in order to reach the place where they could worship the God of Heaven according to the dictates of their own conscience? Is it not a fact that the Latter-day Saints have produced some of the best and most loyal citizens known to America? And that they, as a community, are the peers, in good morals, of any other people upon the face of earth?

IN THE FOREFRONT IN SCHOLASTIC ATTAINMENTS

Is it not a fact that in scholastic attainments they stand in the forefront of their classes in the highest institutions of learning in the United States? Is it not a fact that the children of Latter-day Saints are among the healthiest and most intelligent children known to the civilized world, because of good parentage and good training? Is it not a fact that the "Mormon" missionaries, both men and women, who have travelled throughout the world to preach Christianity, by example as well as by precept, are outstanding examples of manhood and womanhood, physically, morally and otherwise, in the civilized world?

Is it not a fact that those of the "Mormon" communities who live their religion represent true Christianity, and has this not been the real predominant characteristic of our communities from the very beginning? Is it not a fact that our Sunday Schools are among the best in all the world, and that our means of training our youth from their infancy up, in the Primary Associations, Young Men's Mutual Improvement Associations and Young Ladies Mutual Improvement Associations are unsurpassed?

Is it not a fact that we have the Relief Society organization in the Church which is the peer of any relief organization in the world? The women of the Relief Society follow the same principles that our missionaries follow when they go out into the world and preach without purse or scrip, or at least without any salary. The Church of Jesus Christ of Latter-day Saints is proud to be known by its fruits.—(Address delivered August 13th, 1933, in the Tabernacle, Salt Lake City, Utah, U. S. A.)

SPEAKING AND DOING

SPEECH without action is a moral dearth,
 And to advance the world is little worth:
 Let us think much, say little, and much do,
 If to ourselves and God we will be true:
 And ask within,
 What have I done of that I have to do?
 Is conscience silent—say?
 Oh! let my deeds be many and my words be few.

—BULLEID,

THURSDAY, SEPTEMBER 14, 1933

EDITORIAL

NEW KNOWLEDGE ABOUT THE OLD TESTAMENT

THE Old Testament is having the last laugh on its critics!

Recent explorations, excavations and discoveries in Bible lands have uncovered a body of facts which confirm to a remarkable degree the historical accuracy of the ancient Hebrew records.

Sir Charles Marston, F.S.A., himself fresh from the field of exploration, describes in a little volume, *The New Knowledge About the Old Testament*, some of the recent discoveries which tend sensationally to indicate the historical accuracy of the Old Testament.

Several libraries of clay tablets dating from Old Testament times are throwing much light on early conditions in Bible lands. Excavations of famous ancient cities in the valley of the Mesopotamia, in Syria, and in Palestine have likewise added much information on the subject. There is now more accurate knowledge available about Old Testament times than about old Saxon days in England. And, the body of such knowledge is increasing daily.

Out of "the dust of distant ages" has come the evidence that the original religion of man was monotheism—a view really necessary under the belief that God taught Adam, but a view wholly discredited by a group of modern scholars who have set up the hypothesis that religion is a product of fear and superstition. The discoveries also declare that El, or Elohim, was the Most High God, with Yah, or Jehovah, as His associate.

There is now excellent evidence for the occurrence of a great flood, and the subsequent dispersion of the people. The flood seems to have occurred about 3200 B. C., which corresponds well with the Biblical account based on the Septuagint.

Shem has been confirmed as a historical figure; and has been identified as the father of the Semites. The descendants of Shem rose to supremacy from Mesopotamia to Egypt, and thereby many difficult Bible incidents are made clear. When Abraham left Ur of the Chaldees and went to the Promised Land, he really went to a part of the country where people of his race had already settled.

The story of Abraham, with the cities in his history, Ur and Haran, has been confirmed. The excavations at Ur are notable to Latter-day Saints for their bearing upon statements made in the Book of Abraham. The historical existence of Melchizedek as a great leader of men and priest before God has also been established.

The Biblical date for the Exodus, which has been discredited

by many higher critics, has been found to be correct, especially from the results of the excavations in Jericho and neighbourhood. It may now be set at about 1447 B.C.

Moses utilized, in the compilation of the Pentateuch, the ritual and legislation developed by the earlier Semites, to which the children of Jacob belonged. This explains the occurrence in other lands, such as in the code of Hammurabi, of many things set out in the knowledge of Moses.

The hypothesis has become current that writing was not in common use in the days of Moses. This has been utterly disproved; for whole libraries dating back to Moses and earlier have been discovered.

Joshua appears as a historical figure. The genuineness of the fall of the walls of Jericho has been established. In fact, the correctness of the whole Book of Joshua has been brought out; as well as the truth of the historical accounts of the Judges of Israel.

In short, recent discoveries combine to prove the authenticity of the Old Testament to the reasonable satisfaction of intelligent people.

These discoveries of to-day clash with earlier views concerning the Old Testament. This is explained by the prevalent method of higher critics, namely, to rely wholly upon proof from the internal evidence of the Bible text. This method, however valuable it may be, cannot refuse the validity of such tangible evidence as is presented by the concordant results of modern archæological research. At the best, evidence based upon textual study must be received with the greatest caution.

As it is, the laugh just now is on those who have so vehemently decried the accuracy of the Old Testament as a historical document.—W.

ORSON PRATT

(SEPTEMBER 19th is the one hundred and twenty-second anniversary of the birth of Orson Pratt, early Church leader and missionary. The following extract and photographs taken from the introduction of his pamphlet, "Was Joseph Smith Sent of God?" may be of interest in commemorating the day of his birth.)

Born, Hartford, New York, September 19, 1811.

Died, Salt Lake City, Utah, October 3, 1881.

Baptized into the Church of Jesus Christ of Latter-day Saints September 19, 1830.

Ordained an Elder, December 1, 1830.

Ordained a High Priest, February 2, 1832.

Member of the High Council, July 7, 1834.

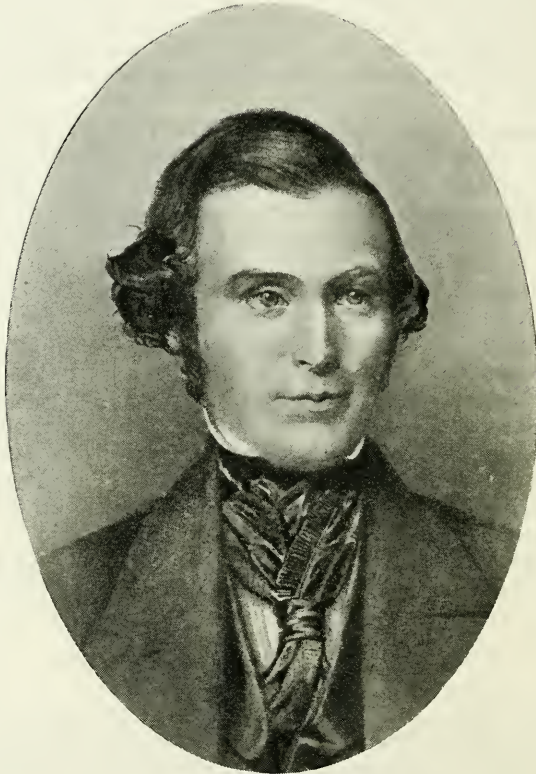
Ordained an Apostle, April 26, 1835.

Appointed Church Historian in 1874.

Filled at least eleven missions of longer or shorter duration to the Eastern United States, in the years 1830, 1831, 1832, 1833, 1834, 1835, 1836, 1837, 1838, 1839, 1843, 1844, 1852, 1860, 1861, and 1869,

Served as a missionary in Europe as follows :

Great Britain	-	-	-	-	-	1840-41
.. .. (President)	-	-	-	-	-	1848-50
.. ..	-	-	-	-	-	1853-54
.. .. (President)	-	-	-	-	-	1856-57
Anstria and Great Britain	-	-	-	-	-	1865-67
Europe (Special Work)	-	-	-	-	-	1876
.. ..	-	-	-	-	-	1878-79



ELDER ORSON PRATT
 (From a steel engraving of about 1852)

Travelled 200 miles to see Joseph Smith, October, 1830.

Attended School of the Prophets, 1833.

With Zion's Camp as captain, 1834.

Crossed the plains with the Pioneers, taking scientific observations on the way and after arrival, 1847.

Published Book of Mormon in Deseret Alphabet, 1869.

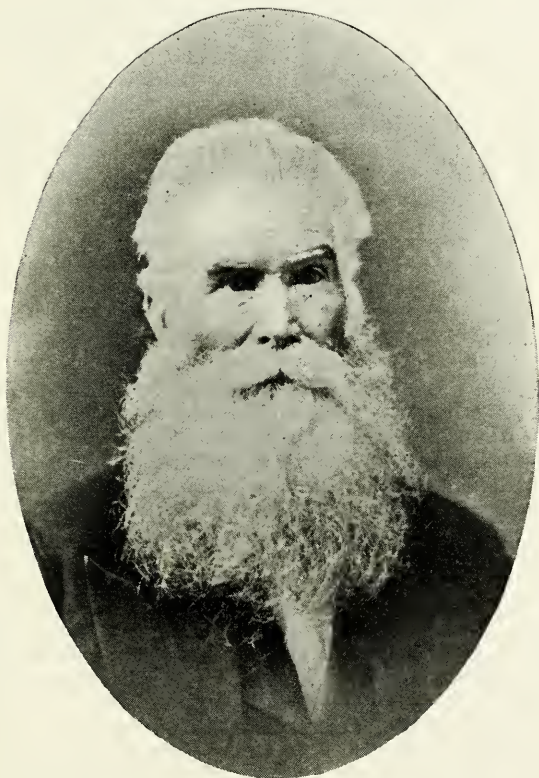
Arranged the text of the Book of Mormon and the Book of Doctrine and Covenants in chapters and verses, with footnotes and references, 1878-79.

Elected member of the first session of Utah territorial legislature, and six times later.

Speaker of the Utah territorial legislature seven times.

ORSON PRATT was a great man—great in ideals and achievement, in love of truth and service to his fellow men. The memory of his life and labours will ever inspire men to earnest effort and noble deeds.

His life was crowded with varied privileges and duties. He filled seven missions to Europe and mission after mission in the United States; he opened the Gospel door in Austria, and first preached the Gospel in Scotland; he took part in the famous



ELDER ORSON PRATT

(From a photograph taken about 1880)

Company to enter the Valley of the Great Salt Lake; he was march of Zion's Camp, and was the first member of the Pioneer seven times Speaker of the legislative assembly of the Territory of Utah; he was a member of the first high council of the Church, and later of the first council of Apostles; he wrote notable books in the field of philosophy and mathematics, and his treatises in defense of the restored Gospel have never been excelled in scholarly research or logical presentation; he divided the Book of Mormon and the Book of Doctrine and Covenants into chapters and verses; he invented a phonetic alphabet; he was an editor, lecturer, debator and orator—in him many gifts combined to make a mighty man.

Above all, he was a humble, faithful disciple of the Lord Jesus Christ, and in his devotion to the restored Gospel and sacrifice for it he attained his full greatness. He brought thousands of honest souls into the Church.

The pamphlet, "Was Joseph Smith Sent of God?" is the introductory number of a series of pamphlets of remarkable power, in elucidation of "Mormonism," prepared by Elder Pratt while on his second and third missions to Europe.

Happily, as this pamphlet is being circulated, Elder James H. Douglas, and his wife Rintha Pratt Douglas, respectively son-in-law and daughter of Orson Pratt, are serving the cause of the restored Church of Christ in Europe. Elder Douglas, as President of the Latter-day Saint British Mission, occupies with distinction a position held several times by his distinguished father-in-law; and Mrs. Douglas, as President of the British Mission Relief Societies, is doing honour to her illustrious sire, to whom she gives deep and unstinted devotion.—JOHN A. WIDTSOE.

THE GRIP OF FAITH

ELDER NEPHI JENSEN

No story of the Bible has been so harshly assailed as the account of Abraham's attempt to offer his son Isaac as a sacrifice. It has been denounced as utterly revolting to every fine instinct and sentiment; and a violation of both justice and mercy.

These attacks are based upon a totally erroneous conception of the unusual incident. St. Paul's explanation of Abraham's willingness to make a sacrifice of his beloved son takes from the story its seemingly unethical aspects. Paul tells us that the Father of the Faithful "offered up Isaac" because he "accounted that God was able to raise him up even from the dead." Or in other words, Abraham was positively assured "in a figure" that God did not intend that the life of Isaac should be permanently taken from him; but that if Isaac were sacrificed, God would immediately restore him to life again.

This was the supreme test of Abraham's faith. God did not intend the sacrifice should be actually consummated. His purpose was to determine whether Abraham had the strength of heart to believe that God could and would instantly raise Isaac to life again if his life were taken.

And what a soul-searching test it was! No dead person had before been restored to life. There was no example of the resurrection of the dead from which Abraham could reason himself into the conclusion that such an unusual and marvellous thing could occur. He was compelled to trust in the word of God and believe that the apparently impossible was possible.

He met the test. He prepared the altar, and was about to offer the sacrifice, when the angel commanded him to desist. Because of his more-than-human grip upon the promise of God, Abraham's name has come down to us as the synonym of royal faith.

This same implicit trust in God was beautifully exemplified by the New Testament character referred to as the Centurion. At the time of Christ's personal ministry upon the earth, this Roman

officer lived at Capernaum. He had a beloved servant who became severely afflicted with palsy. At about this time Jesus of Nazareth came to Capernaum. In his great anxiety the officer approached the Lord appealingly :

"My servant lieth at home sick of the palsy grievously tormented."

"I will come and heal him," responded the Saviour, before the Centurion could request him to come and administer to the servant. This instant offer of divine assistance gave the officer increased confidence and boldness. Emboldened by his awakened faith he implored : "Speak the word only, and my servant shall be healed."

There is unusual power in these simple words. They came from a heart which had been vitalized and transformed by a spiritual energy.

The story reveals the deeper meaning of faith. In this simple narrative is seen in action the more-than-human trust in the Unseen Power. This Roman officer was so deeply and intensely awakened to the reality of God and His power that he could believe that just one word, spoken by the Master, would instantly heal the servant who was so sorely afflicted.

How could a mere spoken word heal a sick person? The Centurion did not know. His ordinary reason could not tell him. For there is no conceivable direct relationship between an uttered word and the removal of disease from a human body. There is nothing about an expressed word which would lead timid reason to conclude that a word will restore health. One who can believe implicitly that a few uttered syllables will bring such tremendous results, gives unmistakable evidence of the possession of an endowment higher than ordinary human understanding. He is able to infer and conclude what halting reason cannot lead him to conclude.

This power, instantly to infer or conclude without the slow process of reasoning that tremendous results can and will come from simple means that have no apparent relationship to the results desired, is the very essence of faith. It is a sort of divine intuition that outstrips the ordinary understanding. One who possesses this rare gift is, in a sense, a super-man. He is endowed with a power that transcends the most splendid of all intellectual faculties.

There is an element of the heroic in this faith-grip upon the Unseen Power, that doubts nothing and fears nothing. When you read the Centurion's simple, child-like request, "Speak the word only and my servant shall be healed," you can almost hear him saying, "I do not know the nature of my servant's ailment; I do not know how he can be healed; but this I do know: the God of life, love and power lives; He can instantly heal my servant."

The same simple faith is the priceless heritage of real saints today. Recently a young missionary, just out of his teens, was called to the bedside of a woman in Denmark who was dying from a malignant cancer and pneumonia. When he arrived, the devout husband of the afflicted woman turned to the youthful missionary and asked :

"Have you got faith?"

"Yes, I have faith," was the instant brave response of the youth.

He administered to the woman. A few weeks later she publicly testified that she was completely healed.

There is a soul-stirring majesty and sublimity in this youth's fearless avowal of confidence in Omnipotence.

It was the Master's profound understanding of this simple, abiding confidence in divine power and promises that inspired him to say that "All things are possible to them that believe." This faith is the badge of Heaven's royalty, and the sovereign power of the noblest souls.

DISCOVER YOURSELF

ELDER GORDON B. HINCKLEY

"If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things." Read the inscriptions over the carved doors of the great art institutes, search out the immortalized engravings in the culture centres of civilization—whether those expressions be written in Latin or Greek, whether they be chiselled in stone, nowhere in the world can be found an ideal more uplifting, a conception of growth more noble than this of the Latter-day Saints.

"Mormonism" is a religion of refinement. It reasons that every man has within him God-possibilities, that salvation is essentially development. It argues that every man is potentially a great man. And through an inspired system, it offers the most extensive facilities in all the world for every man to discover himself and his possibilities, to so live that he can stand on the summit of his life and look back upon a trail of accomplishment and not a slough of wasted energies.

It is out of this spirit that the M. I. A. slogan has been conceived. "Inspired by the refining influences of 'Mormonism' we will develop the gifts within us"—what a glorious banner to hold before an organization of young people on the threshold of life. There is no tragedy in all the ages like the everyday tragedy of men who fall short of their possibilities. Eight hours a day in the factory watching the tireless cogs go round, three meals and a night's sleep—an entire existence for many. Life seems a dull and tiring stretch under those conditions unless, with the torch of growth, one rises above the monotony of day to day existence.

Every one has at one time in his life had contact with some rich, noble character whom he quietly envied. Perhaps it was a musician who seemed to touch the chords of eternity. Perhaps it was an orator who with some magic of language moulded lives before him. Or perhaps it was the peace of white-haired age, mellow in the refinement of a well-spent life. Some souls seem able to glean the beautiful along the paths we all tread, and make it a part of themselves, while too many grope about blindly and enviously without finding that which they seek.

The fine, strong character is the man who has discovered his own abilities, the gifts within him, and then with an unflinching purpose, developed them. But, no Carno has ever become immortal unless he has had the chance to develop his talents; no Mendelssohn, unless the opportunity was provided him to give voice to the music within him. The noblest work in the world is

that which gives men the opportunity of self-expression and growth. Everyone has a story within him, but few there are who can tell it for want of opportunity and training. How many are the people born with music in their souls who never have sung; how many the orators who never have spoken; how many the actors who never have trodden any kind of a stage. Grandeur than the exploration of new territories, finer than the ruling of commonwealths is the unfolding of latent human powers.

The Mutual Improvement Association, as evidenced by its slogan, is a means of expression. That is its purpose. We, as Latter-day Saints, believe in art; we believe in cultured living, and that belief we may develop and put into action through the facilities offered by the Mutual Improvement Association. In its activity programmes, the Mutual fosters singing, dancing, speaking, drama—every cultural expression. Outlined and supervised by well-trained leaders, the programmes are planned to provide opportunity for us to discover ourselves, to taste the joy of growth, to feel the zest of development. Happy is the man who can lose sight of the ugliness about him in the artistic creation of something fine in his own life. The Church offers every one of us the facilities to do something worth while with his existence.

Very few at most, and perhaps none of us will ever carve immortal names in the roll call of the great of the earth. Maybe none of us will achieve outside the narrow pale of our immediate surroundings. But this much is certain: happy will be the man or woman who has tapped some hidden resource and given it voice. To such a character will come the sweet satisfying feeling of strengthening powers, of having done something that has made life a little nobler. God has generously blessed us all with talent. The inspired programme of the M. I. A. provides us with opportunity for development. Catch the silent thrill of growth!

NERVES OF IRON

SALDURO, Utah, is a small, sun-baked tent-city pitched on the glaring salt flats near the Great Salt Lake. Centuries of salt deposits and the gradual evaporation of the lake's waters have left there a seemingly endless expanse of caked salt, four feet thick, hard as a rock, smooth and level as a dance floor. As a natural speedway, it far excels any other place in the world.

During the early weeks of last month, Salduro teemed with activity. Around a ten-mile course that encircled the perspiring colony of American Automobile Association officials, mechanics, timers, observers and newspaper men, hurtled a three-ton automobile, its two hundred horse-power motor roaring earnest defiance to all man-made speed records. At the wheel of the speeding car was "Ab" Jenkins, known the world over for his almost superhuman ability to drive tirelessly without sleep or food, hour upon hour.

All day long in the scorching desert sun the powerful machine streaked around the marked track, stopping only for fuel. All night long, guided by a ring of lurid flares, "Ab" forced the roaring car onward toward the established goal—3,000 miles in twenty-four hours. Hot winds of near-gale proportions stirred up huge clouds

of dust and salt, bespattering car and driver. During the night, a half-hour's rain softened the track. Gravel, used to fill the ruts gouged by the heavy machine as it fairly bounded forward in its dizzy flight, cut the tyres badly. One blew out under the strain. The impact would undoubtedly have upset the speeding car, travelling at the rate of two miles per minute, but for the iron nerves and tremendous power of the intrepid driver.

Hour after hour, mile after mile, man and machine maintained their breath-taking pace, making new records with every lap. Unfortunately, engine trouble cost a precious forty-five minutes, and consequently the possibility of reaching their goal. But, in spite of that delay, at the end of twenty-four hours, the world's record for distance had been bettered by 150 miles—the car had travelled 2,825 miles at an average speed of 117.77 miles per hour.

As the car rolled to a stop at the end of its grueling test, "Ab" Jenkins climbed briskly out, disappointed that he hadn't reached the mark he had set for himself and his machine, but confident that, with a bit of tinkering, more favourable conditions, he and his car could do still better. An early check revealed that at least sixty new world's records had fallen under his onslaught—officials were confident that the total would reach one hundred when a complete check could be made.

Amazing it is that a machine can stand such abuse. But even more amazing is man's ability to undergo an ordeal so exhausting as that must have been. The secret of the machine's success is jealously guarded by its manufacturers. The man's secret we all may know. It is founded in right living. A brief interview with "Ab," who is a "Mormon," born in Spanish Fork, Utah, raised in Salt Lake City, is as interesting to us as is the story of his brilliant success.

He was asked, after one of his record-breaking runs: "To what do you attribute your iron nerves and remarkable endurance?"

Unhesitatingly came the answer back, "To the fact that I do not use tobacco or liquor." Then he added, "I have never in my life tasted whiskey, wine, or beer, nor used tobacco in any form."

The practice of principles of truth will lift men unflinchingly to the top of their professions.—ELDER RICHARD S. BENNETT.

FROM THE MISSION FIELD

Transfers: The following transfers were made on August 29th: Elder Elliot H. Merrill from the Portsmouth to the Leeds District, Elder Anna J. Larkin from the Manchester to the Portsmouth District, and Elder Harold Sycamore from the Leeds to the Manchester District.

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PUBLISHER: JAMES H. DOUGLAS, 43 TAVISTOCK SQUARE, LONDON, W.C. 1
 EDITOR: JOHN A. WIDTSOE, 5 GORDON SQUARE, LONDON, W.C. 1

ERRATA

Please substitute enclosed 4 pages for issue of September 14, 1933.



We believe in prophets and apostles when they are true prophets and apostles. The prophet Amos said :

Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets.

The wise man, Solomon, speaking of visions, etc., said :

Where there is no vision, the people perish.

When we come to the New Testament we find this recorded in Paul's epistle to the Ephesians :

And he gave some, apostles ; and some, prophets ; and some, evangelists ; and some, pastors and teachers ;

For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ ;

Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ ;

That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine.

The Latter-day Saints have confidence in apostles in our day, chosen of the Lord. But remember also what Christ said :

Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.

Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles ?

Even so every good tree bringeth forth good fruit : but a corrupt tree bringeth forth evil fruit.

A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. . . .

Wherefore by their fruits ye shall know them.

"FRUITS" THAT MAY BE EXPECTED

What are the fruits of the Latter-day Saints for the past one hundred years ? Paul said to the early Christians :

Follow after charity, and desire spiritual gifts, but rather that ye may prophesy. . . .

But he that prophesieth speaketh unto men to edification, and exhortation, and comfort.

He that speaketh in an unknown tongue edifieth himself ; but he that prophesieth edifieth the church.

Are not those who enjoy the gift of prophecy prophets ?

Why do the people of the world, I say again, reject prophets and apostles ? Even in the days of the righteous kings who ruled Israel, the people were very much in favour of having a Samuel or some other prophet of the Lord to pour oil upon the heads of their kings and anoint them kings of Israel. The prophets in those days were like the prophets in our days ; they commended with Jehovah. When God anciently had prophets upon the earth and people were in distress, they could call upon these prophets, and the prophets would obtain the word of God for them if they were worthy to receive it.

Do you remember how desperate Saul, the fallen king of Israel became after Samuel had gone the way of all flesh, and there were no other prophets at hand ? He could receive no answer through the Urim and Thummim, and, in his desperation he sought the witch of Endor, whom he felt must know something of the unseen world. As he could not get the information from God, he sought

it from this other source, and you will remember that he received a message which meant death to him and his government.

We do not understand how it is that anyone can be opposed to that communication which can be established, and has ever been established between heaven and earth, through the prophets and apostles which the Lord has raised up in the different dispensations.

We believe in them, but we do not believe in false prophets. We are somewhat proud to refer to the fruits of "Mormonism." I will venture to say that the time will come when the people of the United States will honour a class of men that are sometimes forgotten at the present time; that the time will come when the little State of Vermont will be proud of having produced the great Anglo-Saxon prophet, Joseph Smith. They will also be proud to know that the little State of Vermont has produced the great pioneer, Brigham Young—a great figure in American history.

They will be proud to know that they have produced other men who have had the inspiration of the Almighty, men who have been blessed of the Lord, and who in times of trials, when the people of God were in distress, inquired of the Lord and received comfort and advice.

The time will come when Great Britain, too, who has contributed so much to the prosperity of the United States, who has sent her sons and daughters over here, will be thankful that she has produced such men as John Taylor, whose blood was mingled with the blood of the martyrs in Carthage jail, in 1844. She will be proud of such men as John R. Winder, Charles W. Penrose, George Teasdale, and James E. Talmage, because these men took a stand for good in this American community, and have assisted in establishing a Christian community in this western land. The time will come when even little Denmark will be proud to have produced an Anthon H. Lund.

MANY LANDS HAVE PRODUCED GREAT MEN

The time will come that our friends in that far-off land of the midnight sun will revere, even more so than they do at the present time, the fact that their little country produced a John A. Widtsoe. The time will come when it is discovered what these men have done for America and the tens of thousands of others who have come from the northern countries, they will praise God that their country has done so much to establish upon the earth true Christianity.

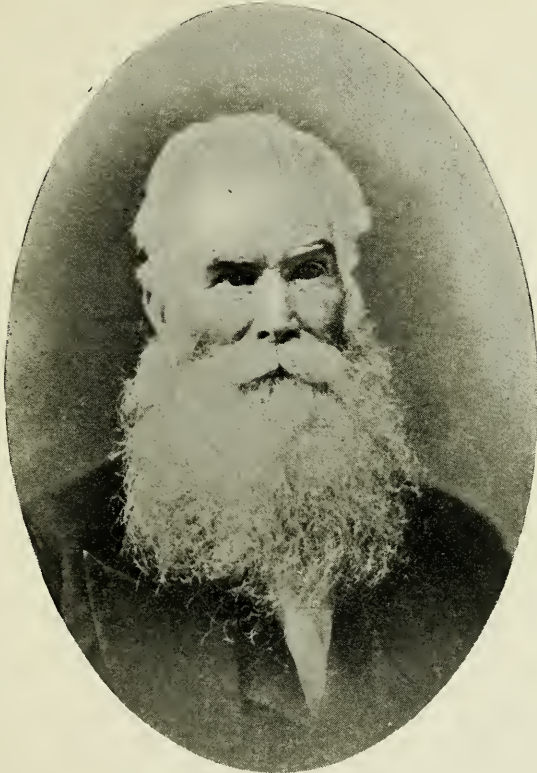
May I, in conclusion, be permitted to summarize and ask: Is it not a fact that the "Mormons" as a God-fearing people have built up a strong Christian community in the great west; where, if they had been a wicked people, they might just as well have established a robbers' roost in these mountains?

Is it not a fact that life and property were never more safe and secure in these valleys of the Rocky Mountains than they were when the provisional government of the State of Deseret held sway here and protected the people against Indians and other dangers?

Is it not a fact that eighty thousand Latter-day Saints crossed the plains and mountains from 1847 to 1869? In about two

ORSON PRATT was a great man—great in ideals and achievement, in love of truth and service to his fellow men. The memory of his life and labours will ever inspire men to earnest effort and noble deeds.

His life was crowded with varied privileges and duties. He filled seven missions to Europe and mission after mission in the United States; he opened the Gospel door in Austria, and first preached the Gospel in Scotland; he took part in the famous



ELDER ORSON PRATT

(From a photograph taken about 1880)

march of Zion's Camp, and was the first member of the Pioneer Company to enter the Valley of the Great Salt Lake; he was seven times speaker of the legislative assembly of the Territory of Utah; he was a member of the first high council of the Church, and later of the first council of Apostles; he wrote notable books in the field of philosophy and mathematics, and his treatises in defense of the restored Gospel have never been excelled in scholarly research or logical presentation; he divided the Book of Mormon and the Book of Doctrine and Covenants into chapters and verses; he invented a phonetic alphabet; he was an editor, lecturer, debator and orator—in him many gifts combined to make a mighty man.

Above all, he was a humble, faithful disciple of the Lord Jesus Christ, and in his devotion to the restored Gospel and sacrifice for it he attained his full greatness. He brought thousands of honest souls into the Church.

The pamphlet, "Was Joseph Smith Sent of God?" is the introductory number of a series of pamphlets of remarkable power, in elucidation of "Mormonism," prepared by Elder Pratt while on his second and third missions to Europe.

Happily, as this pamphlet is being circulated, Elder James H. Douglas, and his wife Rintha Pratt Douglas, respectively son-in-law and daughter of Orson Pratt, are serving the cause of the restored Church of Christ in Europe. Elder Douglas, as President of the Latter-day Saint British Mission, occupies with distinction a position held several times by his distinguished father-in-law; and Mrs. Douglas, as President of the British Mission Relief Societies, is doing honour to her illustrious sire, to whom she gives deep and unstinted devotion.—JOHN A. WIDTSOE.

THE GRIP OF FAITH

ELDER NEPHI JENSEN

No story of the Bible has been so harshly assailed as the account of Abraham's attempt to offer his son Isaac as a sacrifice. It has been denounced as utterly revolting to every fine instinct and sentiment; and a violation of both justice and mercy.

These attacks are based upon a totally erroneous conception of the unusual incident. St. Paul's explanation of Abraham's willingness to make a sacrifice of his beloved son takes from the story its seemingly unethical aspects. Paul tells us that the Father of the Faithful "offered up Isaac" because he "accounted that God was able to raise him up even from the dead." Or in other words, Abraham was positively assured "in a figure" that God did not intend that the life of Isaac should be permanently taken from him; but that if Isaac were sacrificed, God would immediately restore him to life again.

This was the supreme test of Abraham's faith. God did not intend the sacrifice should be actually consummated. His purpose was to determine whether Abraham had the strength of heart to believe that God could and would instantly raise Isaac to life again if his life were taken.

And what a soul-searching test it was! No dead person had before been restored to life. There was no example of the resurrection of the dead from which Abraham could reason himself into the conclusion that such an unusual and marvellous thing could occur. He was compelled to trust in the word of God and believe that the apparently impossible was possible.

He met the test. He prepared the altar, and was about to offer the sacrifice, when the angel commanded him to desist. Because of his more-than-human grip upon the promise of God, Abraham's name has come down to us as the synonym of royal faith.

This same implicit trust in God was beautifully exemplified by the New Testament character referred to as the Centurion. At the time of Christ's personal ministry upon the earth, this Roman